

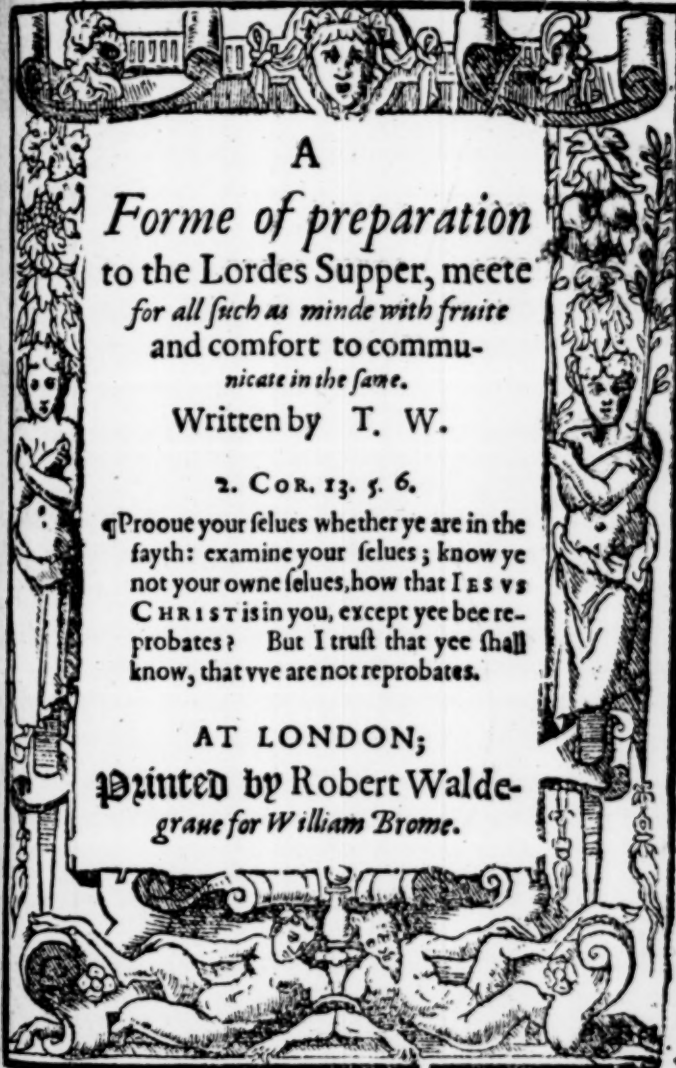
A  
*Forme of preparation*  
 to the Lordes Supper, meete  
*for all such as minde with fruite*  
 and comfort to commu-  
*nicate in the same.*

Written by T. W.

2. COR. 13. 5. 6.

¶ Prooue your selues whether ye are in the  
 sayth: examine your selues; know ye  
 not your owne selues, how that I E S V S  
 C H R I S T is in you, except yee bee re-  
 probates? But I trust that yee shall  
 know, that vve are not reprobates.

AT LONDON;  
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 graue for William Brome.





To the people and inhabitants of  
*B. and H. in the countie of Hertford,*  
*health in Christ Iesus.*

**B**rethren, our hearts desire, and earnest requeste to almighty God for you day and night is, that you and all yours, might be inlightned by the spirit of God, in your inward man, with the sound knowledge, steadfast faith, and holy obedience of his blessed trueth, for the good and comfortable directyng of you, in the daies of your pilgrimage heer, and that your bodies and soules may (when the trouble some time of the race that is set you to runne in this life, is expired) bee eternally saued, in that great and last day of the Lorde Iesus. Of this most certaine truth, wee have many good and sufficient witnesses (I hope) both within vs and without vs, at home and abroad: As first the eternall God, before whome though vvee haue walked, in great weakenes and wonderfull vnants, yet he knoweth that his glory, and your good, hath bene not onely the principall, but euen the alone mark we haue aimed at, in our publike places And if men may be admitted as testes in their own causes, not onely the vnfeigned affections of our harts to you wards, but euen our sound and sincere actions, (spiritually as in regard of our ecclesiastical ministry, and that in all the partes of it, both prayers and preaching, shalbe proofes, pregnant and plain inough. True it is, that our hearts and mindes (as which are inward) are indeed known only to God, who alone is the searcher of the heart and reynes, and in whose sight it shalbe sufficient for vs to rest as in this behalfe, in the perswasion of a good conscience

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science. But for our outward dealinges and behauiour that way, we are willingly content, to referre and submit both it and our selues, not onely to the generall testimony, of all and euery one of you, but if any amongst you, bee lesse zealous and forward in the gospell then vvere to be wished, we will thus farre offer our selues euen by your sentences to bee tried, whether we haue dealt deceitfully vvith the worde, chopping and chaunging the same at oure pleasures, yea or no, or haue bene vnmindfull of you, in our pore prayers, and faint requests though they be. To seeke letters of credit from abroad els where, when you your selues will not, vvith your hands alone, but with your hearts also, yeeld vs (as we hope) & that without feare, & flattery, our iust commendation, may seeme superfluous, specially sith we stand not vpon them that are vvithout, further than as we may, (keeping our selues in the compasse of an ordinary and settled vocation) doe them what good we can in Christ. And yet (to the praise of God be it written and spoken) vvee may haue in that respect, the most graue and assured testimony, not onely of godly and good men of our place, ministers of the worde vve meane about vs, (vvhich sheweth that wee haue not vvalked by our selues, as the manner of some is, in a proud and a contemptuous manner, and yet without cause the Lord knoweth, refusing the company and conference of their brethren) but also if need be, of great numbers of such, as be soundly lincked vnto vs, in the vnfeigned loue, sincere knowledge, and holye profession of Gods eternal truth: who though they cannot in euery particular yeeld testimony of vs, as you your selues, yet hauing in som measure ben  
faith-



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faithful beholders of the holy conuersion, and at sundry times attentiuē, and fruitfull hearers of the sound doctrine that God hath enabled vs, both to performe and deliuer, cannot but iustifie vs, yea, sure we are in both respects wil iustifie vs, and that to the comfort of our own consciences, and to the stopping of the mouthes of the vicked, also what wee haue done priuately to procure your good, it were better you your selues should faithfullie report, and our christian conferences had with you and yours, (specially before the administration and participation of the Lodes Supper) trulye speake, than wee, for our selues this we can protest, in truth and sinceritie before God and man, that our care and toyle that way was not small. What fruit it brought forth, would to God that your workes of pietie towards his maiesty, and of charitie towards all men, might as effectually declare, as your owne words haue plainly vvitnesed, many of you hauing constantlye aduouched to your selues and others, that you haue bene by the same, not onely well fitted for that holy action, but instructed for time to come, and comforted against the dayes of your distresses, yea some of you hauing further affirmed (whether rightly yea or no looke yee to that) that that in diuers respects hath bene as profitable vnto you, as the word of wholesome doctrine, and spirituall comfort, that God hath inabled vs in some measure publikely to deliuer amongst you. In the ordinary exercises of our families, wee haue seldom ceased to offer vp holy sacrifices to the Lord, as, on your behalfe. And this we haue done, without partiality and respect of persons, though sundry of you haue giuen fearefull occasions to cause vs to with-

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hold the performance of this most necessary duty: vve yet notwithstanding morning and euening, bowring our knees, & holding vp our hands to God the father of our Lorde Iesus Christ in our poore manner, praying him for you, that of his infinite goodnes it vwould please him, euen for his deare sonnes sake to pardon all our sinnes, that so in the forgiuenes of them, a way might be made vnto his mercies, and the same amongst many other means manifested in this, that our pore paines in preaching were not lost, neither the time that your selues spent in hearing perish, and so the vvorde become thorow negligence, carelesnes, or contempt of your hearts, and a se cret iudgement of God against you for the same, the sword of death vnto your soules. Neither do vvee now write this, as in the vaunting and glorious spirite of proud hearts before God & men (for we haue, and shall alwaies haue within vs from our selues, as in respect of our greeuous sinnes & great insufficiencie and without vs from you, as in regard of your coldnes & carelesnes, matter sufficient to humble vs, and cast vs down continually) or as vnkindly to vpbraide you in any respect, vvith the christian care we haue had for you, & the great good that we haue ment to do to you (though yet we must freely confesse it in that behalfe, vvee vvill not vvillingly suffer our selues to bee spoiled of our iust ioy in that behalf) but to the end that we might yet at the length earnestlye stirre you vp in some deepe consideration, sight & feeling, of our vnfeigned goodwils towardes you in Christ, not so much to shew your selues christianly kinde and soundlie louing vnto vs (though yet we cannot but say that the very beholding of it, if vvee might once see it, would

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would yeeld marueilous ioy & comfort to our heauy hearts) but first dutifull to the Lord, that euery manner of vway, in his rich liberality offereth you to infinit mercies, and aftervvards careful for your selues, not for the things of this world (for a lasse vvee knowe by a lamentable experience, that you vvade to farre, and vvalk to much vp and down amongst those craggy and barren rocks of cake & care) but for spirituall and heauenly graces, specially for the sauing of your soules, in that great and last day of the Lord Iesus, for the better accomplishment vvhereof, vvee come yet again vnto you, and make offer of an other ture token of vnfeigned affection: wee vvill not say the last testimony of our loue tovvards you (for vve hope that shall alwaies indure in the Lord, howsoever vve may be sundred from you by bodily presence) but in truth the last triall that vve mind to make of you, as in respect of your steadfast faith to God, vnfeigned loue to men, and holy obedience to the Lords whole truth and euery part thereof, vvherein if by your ovvne good inclination, and the forvvardnes likewise of those of your families, as vvives, children, seruants, &c. (for all your good, yong and old, one vvith an other, haue we penned and pricked this short treatise followving) you vvill make glad our spirits and crowvn your selues with honor and immortality in the sight of God & men, committing to your memories, for the increase of your knowledge, & putting in practise for the strengthening of your faith these good things that haue bene drawn for you, and are novv dedicated vnto you, vve shall humbly vpon the knees of our harts, thank the eternal maiesty, for suffering that gracious vvorke in you, and

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as his pore and vnworthy seruants, by continuance of our small traueiles, do vwhat we can euen to the vttermost for your growth, increase, & holding on vnto the end, in all goodnes & truth for euermore. But if notwithstanding this, and other religious meanes before specified, reuerently performed for your good, as on our behalfe you vwill remaine as you haue done, in your old sinnes, of pride, vnnaturalnes, couetousnes, carelesnes, hipocrisie, hatred hardnes of heart, and many other such like, we may (as yve shall haue iust cause) mourn all day long as the turtle, in that heauy iudgement of God against you, and vpon our labours also among you : howbeit yve shall rest in the perswasion and peace of a good conscience before God, that yvee haue vsed tovvards you (as our weaknes vvould suffer vs) such good helps and aids, as the Lord hath bene pleased to bestow vpon vs, and to put into our minds and mouthes to profite you vvithall, and to build you vp into a holy temple for the lord, that ye might be a people zealouslye giuen, and prepared for euery good vvork. God the only both searcher & sanctifier of the heart and reynes, vouchsafe for Christ Iesus sake, the very meane and matter of all his mercies tovvards vs, to make streight your declining steps, lest that which is halting be vtterly turned out of the vvay: to soften your stony, yea, flinty hartes, lest thorow hardnes in your invvard parts, you stop the course of Gods grace, and the loue of his saints tovvards you: and so powerfully and vnto the end to conuert you vnto himselfe, that you maye serue as precious vessels for honorable vses in his house which is his church, for euer & euer: So be it.

Your louing brethren alwaies in Christ, and painefull  
Pastors in the seruice of the word, T. VV. R.O.



¶ LORD IESVS BEGIN  
and make an end.

*Quest.*



O you minde, when the  
time and order of oure  
Churche shall require, to  
celebrate the Lords sup-  
per, to communicate with  
the rest of this congregation, in the vse  
and participation of the same?

*Answer.*

Yea, if God wil, and you shall finde me  
fit for so holie an exercise, the thing also  
whiche I desire, euen with my whole  
heart.

*Quest.* Your fitness for that purpose,  
I know not how better to discerne of,  
than by examining of you, and deman-  
ding from you a reason, of the fayth and  
hope that is in you, whereunto, I aske  
of you first, whether you bee willing  
to submit your selfe.

*Answer* Yea in deede, with an vnfeig-  
ned affection, praying you for Chrystes  
sake

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take to haue regarde of mee, that in the things I knowe, I may bee still further buildd up, euen vnto the age of a perfect man in Christ, and the thinges I am ignorant of, I may be instructed and made acquainted by your good meanes, with the Lordes trueth.

*Quest.* I am glad to heare you protest this care and desire, And sith you request this much of mee, I will labour what I can to satisfy your wish in both respects. To begin therefore, how many things think you, euery good Christian shuld bring with him, to the right vse and participation of the Lords supper, that so he may receiue it to Gods glory, and the good and comfort of his own soule, both in this life present, and that which is to come.

*Answer* I haue hearde you your selfe saye, there are required principally five thinges.

*Quest.* Which are they?

*Answer.* First, a sounde knowledge, generally of al the will of God, as he hath reueiled the same in his worde, and more specialy of the matter of the Lords Supper:

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per: Secondly, a stedfast faith in the truth of all his promises, but chiefly of those y concern the forgiveness of sins in this life, and the hope & fruition of heaven in the life to come. Thirdly, unfeigned repentance for all our iniquities whatsoever, either original or actual. Fourthly, sincere love towards all men, & even particularly towards our enemies. And lastly humble thankesgiuing to almighty God, for all his mercies and namely for those that hee giueth vs, at that his holy table.

*Quest.* You haue sayd well, howbeit: both for auoyding of confusion, and for your more full instruction in these necessary points, let vs deale with euery one of these in such order, as you haue put them down, that so also I may the better perceiue, whether you vnderstand the things you speake, yea or no. And first for knowledg, why do you require knowledg so much? will not ignorance, good intents, mens imaginations, or some od conceits of our owne heades, serue the turne heere.

*A.* No verely: for though in popery wee haue bene taught, that ignorance is  
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the mother of deuotion : and that as wee intende, God will send, with many such like corrupt opinions and speaches , yet now knowe wee these assertions to be detestable and damnable, aswel by the plain places of Scripture , whiche affirmeth, that men erre , because they knowe not Gods worde: And againe, that *this is life eternall to knowe G O D*, to bee the onely true G O D, and him whome hee hath sent Iesus Christe, as by the light of humane reason , for which of vs would bee ignorant our selues in the thinges we professe or appoyne of want of skill in others, we assuring our selues hercof, that without knowledg we cannot tel, no not in earthlie matters, where to begin, how to proceede, or when to make an ende . And if knowledge in worldly thinges bee so necessary, whereunto notwithstanding we may be holpen a litle, by the light of nature, howe muche moze is it requisite in spirituall thinges, to the comprehending whereof , mans reason cannot reach, except it be altogether inlightned by grace from aboue, the Apostle bearing recorde to this, when he saith : the naturall man perce



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perceiveth not the thinges of the spirite of God.

*Quest.* Why do you mention sound knowledge.

*Answer.* Because unsound, corrupt or hereticall, will stand vs in no stead, to fit vs for this action, but hinder vs rather: the Apostle requiring deepe and due examination of our selues, befoze wee come to this millerie, which as we cannot for want of iudgement in the naturall blindness of our owne hearts, so can we hardly or not at all perfoyme, when to that transgression there is added this iniquitie, of unsound, corrupt or hereticall opinions; men in this case growing under pretext of knowledge, though not right to suborne and stiffe defending, of their owne or other mens conceits.

*Quest.* And why doe you demaund rather sound knowledge, then perfect knowledge.

*Answer.* Because wee can neuer attaine to perfection of that, or anie other good grace in this life, perfection beeing reserved for the life that is to come: both which things the Apostle plainly telleth

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vs, when he saith, that we know in part, & prophesie in part, but whē that which is perfect is come, then y<sup>e</sup> which is in parte shalbe abolished. And yet if it be sound, it is such as we our selues may reape great comfort by, in as much as it is Gods great gift & grace freely bestowed vpon vs, and others receiue some good by, because Gods graces are not in his children, without some profite vnto others also.

*Q.* Do you meane that euery knowledge is meet, for fitting vs to the right and religious receiuing of this holy sacrament of the Lords supper.

*Answer.* No, as you maye well perceiue by that whiche I added, namely of the will of God reueiled in his word, for many a man maye haue skill in tongues, artes, manuell occupations, husbandrie, and suche like, and yet bee unfit for this great purpose. The reason is this, because the thing it self is religious. And though there be outward elementes vsed in it, by the Lodes appointment, yet the matter it selfe ment by them is spirituall. It must therefore be a religious and spiritual knowledge that must profite vs heer.

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or else it will not serue.

*Quest.* Why do you ad of Gods will, and the same also reueiled in his word.

*Answer.* First because his will is the onely rule of righteousness and religion. Secondly, because that will of his, is not made knowne vnto vs elsewhere, but in his worde, for as for those secret things, þ belong to þ Lord our God onely, which also hee hath bene pleased to keepe close within the bosome of his owne wisdom: as we cannot, so wee minde not, either to searche into, or to meddle with, least wee be ouerwhelmed of his glozy: but content our selues with the things reueled which belong vnto vs & to all ours for euer, that we may know, beleue, and do the same.

*Q.* What are the thinges, that that worde doth propound vnto vs.

*An.* They are specially two, that is faith and obedience.

*Q.* What meane you by fayth?

*A.* All such thinges as wee are bound to beleue, touching our saluation.

*Q.* What meane you by obedience?

*A.* All such thinges as we ought to do, either towards God or man.

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*Quest.* Let me heare what principall points of fayth , you haue learned out of the word.

*Answer.* I beleue in my heart, and confesse with my mouth, that there is but one true, eternall, immortall, inuisible, and onely wise God. And that this God, or Godhead rather, is rightly distincted (though not deuided) into three parsons, the Father, the Sonne , and the holie ghost, none of them being greater or lesse then an other, or befoze or after an other, in respect of being, honour, or time, but al of one and the selfe same substance, maiestie, and eternitie, distinct notwithstanding in order and offices, for our weaknes sake: all their peculier workes, being yet notwithstanding inseperable , or to speake moze plainely, they in the workes, that they haue wrought for vs, being not sundered or deuided. Concerning the person of the father, I beleue and acknowledge that hee did not onely in the beginning, by his eternall word, create of nothing , all thinges which are in heauen, and whiche are in earth, thinges visible, and inuisible, as the holy Scripture doth teach

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teache vs, but that also euer since the beginning, he hath by his almighty power and prouidence, preserved, upheld, and increased that most excellent worke of creation, otherwise, all things had long ere this, and should very quickly come to end. Touching the person of the Sonne, I beleue also and confesse, that he was from before all beginnings, begotten of the father, & God equall with his father, and that in the fulnes of time, hee was made man of the substance of his mother. In whom I acknowledge all his names, and chiefly these; Iesus, that is to saye, a Saviour, because he shall saue his people from their sinnes: and Christ, that is to say, annointed, because he was annointed, withall fulnes of the graces of the spirite by God his father, to be a King, a Priest, and a Prophet: his kingdome especiallie standing in this, that he beareth sway inwardly in the hearts of his Children by his holy spirit, & outwardly in his church by the scepter of his word: and his owne discipline: his Priesthoode consisting in this, that hee hath offered vpp himselfe once for all vppon the altar of the Crosse,

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a full and sufficient Sacrifice to God his Father, for all the sinnes of his people, and now sitteth at the right hand of God, making continuall requestes for them: his prophesie in this, that hauing in his appearing, put an ende to all manner of visions, and reuelations whatsoeuer, hee is nowe become, the onelie Lawgiuer vnto his Church, and therefore will haue vs to heare none, but him onely and those that speake vnto vs according to him, nor to receiue any doctrine but that which he hath sealed and set out vnto vs, by his worde. I confesse further, his two seuerall and distinct natures of the Godhead which hee had with his father from before all time, and the manhood, which he tooke of his mother when the fulnes of time was come, as the Apostle saith: which two seuerall and distinct natures, beeing vnited and ioyned together make but one and the selfe same person Iesus Christ, who is God ouer all blessed for euer, as the Scripture witnesseth. Further, I beleue and confesse, that this person Iesus Christe GOD and man, though the Godhead can not suffer, and his

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his manhoode could not ouercome death  
did yet notwithstandinge in his whole  
person, and not in eyther of his natures,  
accomplishe and make perfect the worke  
of our redemption, suffering both in bo-  
dy and soule, the punishments that were  
due to vs for our sinnes in bodie, as that  
hee was fastened to the Crosse, that he di-  
ed, and was buried in soule, in that hee  
descended into hell, that is to say, that he  
felt the sharpenes of Gods wraath against  
sinne, and dyd as it were fight hande to  
hand, against the Diuell and eternal con-  
demnation ouercomming them all, tho-  
row the power of his godhead for vs, that  
so wee might in bodie and soules bee re-  
conciled vnto our God.

I belecue that as hee died for our sins,  
so the third day he rose again accordyng to  
the scriptures for our righteousnes: that  
he visiblie ascended vp into heauen, to  
prepare a place for vs, & to take possession  
of it in our name: & that hee sitteth at the  
right hand of his father, in al maiesty and  
glory, making continuall intercession for  
vs & al saintes: and that the heuens might  
contein him until the general restitution

of

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of all thinges be made, at what time hee  
shal appear with great glozy, accompani-  
ed with infinite numbers of holy Angels  
and Saints, to iudge all persons whatso-  
euer, which either haue died, or shall die  
befoze his comming, or shalbe founde a-  
liue at his appearing. I beleue also that  
the holy ghost. is the third person in the  
deity, of the selfe same substance, Maie-  
sty, and eternitie, with the father and the  
sonne, not made, created, begotten, but  
proceeding from them both. Whom I ac-  
knowledg to be holy; and so rightly to be  
called, not onely because he hath the ful-  
nes of holines in him selfe, but for that he  
is Gods substantiall and essentiall pow-  
er, to seale vp in our hearts Christs sanc-  
tification and holines, and to frame vs  
also vnto hollinesse of life, and to a goodlie  
conuersation.

Concerning the Church, this is that  
which I beleue and professe, that it is  
holpe, because it is sanctified and made  
holpe by Christ, and hath Christs righ-  
teousnesse and holines imputed vnto it,  
and to euery sound and faithfull member  
thereof, and not by reason of any holines  
it



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It hath of it owne: for the Church militant, both generall and perticuler hath erred, and may erre, yea doeth erre, and that not onely in manners, but in matters of doctrine also; hauing need in that respect continually, to flye vnto the forgiveness of sinnes, and dayly to say as our Saviour doeth teach them, *forgive vs our trespasses &c.*

Secondly, I beleue that this Church is Catholique, or vniuersall, that is dispersed farre and wide vpon the face of the earth and scattered abroad thorow out all the world, and is not tied to any one place either to Affrica, as the Donatists imagined, or to Rome as the Papists suppose or to any time or such like, but that God hath had, and euer will haue, in euery age & nation some, that appertaine vnto him, howsoeuer it be, that they cannot be perreiu'd or scene by mens eyes.

Thirdly I beleue that this Church is the companie of all Gods elect, whome God hath singled from the rest of the world vnto himself, and a fellowship of holy ones, whome the Lord hath made holy vnto himselfe also; and that therefore it becometh

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becommeth those, that bee sound and sincere members of this faithfull congregation, on the one side dayly to labour for al manner of sanctification and holines, both in soule and bodie, and on the other side, carefully to stricke vp them selues, to haue bowels of compassion, and fellowlike feeling, that is to weepe, with them that weepe, and to reioyce with them that reioyce, and to bee like affectioned one of them to another, as both Gods word, and the straight coniunction that is betweene them doth require.

Fourthly, I beleeeue and confesse, that the essentiall notes and markes to discern this Church by before men, are not (as the Papists imagined) antiquity, vniuersalitie and consent, for they be deceitfull, agreeing manye times, to the most wicked and vngodly assemblies of the worlde: besides that being qualities, and not substantiunces, they cannot be essentiall notes to distinguish, no more then breath or lyfe can discern men from sundrie other creatures: But as the truth doeth teache vs, the pure preaching of the Gospell, boyde of mans mixture, and the

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the sincere administration of the Sacramentes, without mans inuentions or deuises.

Concerning the worde, I allowe or receiue none for it, or vnder the name of it, but onely the Canonieall bookes of the old and new testament, being rightly deuised into the Lawe and the Gospell, the Law, being a doctrine deliuered vs from God, teaching vs what wee ought to do, as well towards him, as one of vs towards another: the Gospell, being a heauenly doctrine also, instructing vs what we must beleue to our saluation throzow Iesus Christ, there beeing asmuch difference between them, as is betwerne doing, and beleeuing, I heer professing further, that this word is not to be read onely, but for the edification and profite of Gods people, saychfullie to bee expounded, and publikely preached. Concerning y<sup>e</sup> sacraments, I allow or receiue no more but two onely, which the Lorde hath left to be had in perpetuall vse in his church, til his comming again, that is, baptisme, and the Lords supper. baptisim succeeding in place of circumcision among y<sup>e</sup> Iewes.

and

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and the Lords Supper comming in stead  
of the Jewish passeouer.

Baptisme witnesseth and pledgeth vn-  
to vs diuers things: as first our entrance  
into the bodie of Christe, whiche is his  
Church, in whiche respect it is admini-  
stred to new borne babes, euen presently  
vpon their birth. Secondly, it is a testi-  
mony of our regeneration begunn in vs,  
and that we are become as it were newe  
borne babes vnto God our heavenly Fa-  
ther. Thirdly, it sealeth vnto vs, the for-  
giuenes and washing away of our sinnes,  
in the sacrifice of Christes death. Lastly,  
it representeth vnto vs this much, that  
wee being baptized into Christes death,  
should by the power thereof die vnto sin,  
and that by the vertue of his resurrection  
(a sure pleadge also whereof wee haue in  
our Baptisme) we should walke in new-  
nes of life. All whiche thinges teach vs  
also this much further, that for as much  
as Christis sacrifice was but once perfor-  
med, and our entrie into the Church, is  
but once made &c, that therefore this sa-  
crament, is but once to bee administred  
either to the infantes of beleeuing Pa-  
rents,

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rents, or else to those that beeing of the  
yeares of discretion, are conuerted to the  
faith, and able to render a reason of their  
hope, and that religion that they are new  
lie entred into.

I confesse the Lorde Supper to bee a  
pledge of that spirituall strength and  
blessed continuance, that we haue in the  
holy fellowship of the bodie of Christ, the  
Lorde sealing vp thereby further in our  
hearts, first, the death and passion of our  
Saviour Christ, together with the fruits  
and benefites wee receiue thereby, and  
namely the forgiveness of our sinnes. Se-  
condly, that spirituall nourishment that  
wee haue by him and in him, wee beeing  
fed thereby, taking holde of him thorow  
faith, both in soule and bodie, to the hope  
of euerlasting life. Thirdly, that mysticall  
union, that is betwixt Christe and his  
Church, bee dwelling in our heartes by  
faith, and wee thereby being made mem-  
bers of his bodie, of his flesh, and of his  
bones. Lastly, that holy bande of vnitie  
and loue, that ought to bee amongst the  
members of the Church, in as much as  
they though they be manie bring yet not-  
withstanding

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withstanding partakers of one bread, are become one bodie in Christ. In all which respects, I say that it ought oftentimes to be blessed, that in due examination of themselves do labour vnsoughtly to prepare themselves to so holy mysteries.

Further I confesse, that God to this church, hath giuen vs necessary helps and means, for the repressing of euil, & maintenance of good, the ciuill Magistrates, & the ecclesiasticall ministry, the one by the word, and the other by the sword, to aduance Gods glory, & to further the salvation of mans soules, euen in this life.

I beleue that to the ciuill magistrate, we do owe vnto the Lord, & for the Lord, not onely our goodes and riches, wherewithal the Lord himselfe hath blessed vs, but our selues, and our liues also, whiche hee hath giuen vs, because that by them wee receiue from Gods hande, not onely publike peace, and quiet possession of our own substance, but euen the very religion and seruice of our God. And therfore they are ouermuch deceiued, who go about to dispise gouernment, much moze they y in deuor to ouerthrow it, because they labor  
the

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the confusion of Common-wealthes and countries, and the vetter ruine and decaye of Gods feare and worship.

Touching the ecclesiasticall ministry, I beleue and acknowledge, that nowe there are no moze ordinary offices, for the execution of it, but pastors and teachers, who ought to be men, both of such life, & behauiour, and also of such learning, and iudgment, as gods word requireth, whose durie standeth not, in bare reading of the word alone, but in preaching the same vn to the people; the pastor exhorting, admonishing, and repprouing, with all long suffering and doctrine, adding therunto the administration of sacraments, and publick prayers according to the order of the church: and the doctoꝝ propounding sound doctrine and mightelpe conuincing or confuting erroneous opinions.

I beleue & confesse, that to this church, God hath giuen most large promises of grace and goodnes, all which also he will in conuenient time most mercifullpe and faithfully perform, & namely these particulars folowing amongst the rest, first the free pardon & full forgiveness of al our sins,

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whether it bee our originall iniquities,  
wherein wee were conceived, and bozne,  
and which we haue brought with vs into  
the worlde from our mothers wombe, or  
our actuall transgressions committed a-  
gainst God & his lawes, either by thought,  
word, or deed, either by doing euil things  
forbidden, or by leauing vndoone good  
things commanded (Against both which)  
wee haue a double remedie in Christe,  
namely, that our euil committed, is remo-  
ued in Christs death, & the good that we  
haue or do omitte, is answered in the ful-  
nes of Christs righteousness and holi-  
nes imputed vnto vs: whiche thing as it  
serueth verie wel to expresse our common  
miserie, and maye bee a profitable argu-  
ment vnfeignedly to humble vs, so doth it  
highlye commend Gods infinite mercie,  
freely without any merrites or deserts of  
ours at all, pardoning all our transgressi-  
ons, whiche ought not onelye to giue  
comfort vnto vs, in as muche as neither  
sinne, the Diuell, nor hell, can laye anye  
thing to our charge, to take any hold vpon  
vs at all, to ouerthrowe vs, but also  
to prouoke vs to continuall thankfulness,  
for



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for this great loue, with care and conscience, walking before him all the daies of our liues. euen as those that possesse holines and righteousnesse.

A second speciall grace, that God hath promised vnto his Church, is the rising againe of the body, at the generall iudgement, which though it hath ben dissolved into the dust, shall yet notwithstanding at the last day, by the almightie power of God, whereby hee is able to subdne all things vnto himselfe, be raised vp again, and vnited euerie bodie vnto his owne seuerall soule, that so both bodye and soule being ioyned together, the faithfull that in both of them, hath bene partakers of griefe in this life, maye in both of them enter into the ioyes of there Lord, and be made perfectte partakers of eternall blessednesse.

And this is the third grace, and gifte of God towards his Church which we call also eternall or everlasting life, the very ende of our faith and hope in whiche the Lorde hath layd vp for those that bee his, such ioyes, as the eye of man hath not seen neither his eare hearde, neither is his  
3                      tongue

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tongue able to expresse, nor his hart large enough to conceine. And this is that sum of religion, whiche I haue learned out of the word of God, renouncing all errours & opinions whatsoever contrarie to this, and promising and proposing, by Gods good assistance (without whome I can not do any thing) to stand euen in life and death vnto this for euer.

*Q.* It is well, and I am glad to heare this much from you, touching the first part of the word, namely faith: now let me heare what you can say concerning obedience.

*A.* Euen that that God himself hath put downe in the ten commaundements concerning the sum of all our duties, eyther towards the Lorde himselfe, in the foure commaundements of the first table: or one of vs towards another conceived in the six commaundements of the second table.

*Quest.* As you haue gone ouer the groundes of religion, deliuering the same, in a short summe, by which I perceiue, what you hold touching faith: so I would haue you to declare what God for-

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forbiddeth and commandeth in euery comādemēt of these ten, that so I may perceiue what growth you haue made, in the right vnderstanding of them.

*Answer.* I will gladly doo it (Sir) according to my pooze skill. In the first, God doth forbid vs to allow in our iudgement, vse in our actions, or defend in our wordes, anye idolatrie, southsaying, conuiring, witchcraft, charming, false doctrine, mans inuentions, feare, loue, or estimation, of any whatsoeuer creature aboue God, or equallie with him or anye person or persons whatsoeuer, which shal approoue, vse, or maintaine such things; commanding vs on the other side, to yeeld vnto him his due honoz, and seruice both outwardlye, and inwardly, that is, to honour, loue, feare, & obey him in al things, to worshippinge him onely, to put our whole trust in him onely in al feare, danger, and necessitie, to fly vnto him alone, & to call vpon him only, acknowledging him alone to be the creator, preseruer, and gouernoz of al things, both in heauen and in earth, and in places vnder the earth, &c.

In the seconde, hee forbiddeth all

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making of images, or procuring of them to bee made, to expresse or resemble his incomprehensible maiestie by, as also the allowaunce, vse or defence, of anye suche Images, or any other thing whatsoever, by which we munde to seeke him, or worshippinge him in the same, togeather with a manner of superstition whatsoever, Pearnish, Jewish, or Papisticall, wee abstaining altogether in his holye service, from our owne inuentions, blind deuotions, humaine doctrines, and other mens examples or rules, as also from supposed good intents, & other such like corruptions whatsoever, he comanding vs againe to giue vnto him that manner of worship and service onelie, which hee himselfe in his word requireth, without adding thereto, or taking from it, because hee knoweth what best agreeth, with his own nature, according whereunto also hee hath giuen vs a perfect rule of righteousness. We continually withdrawing our selues from all superstitious and carnall imaginations, as wel concerning his spirituall maiesty, & substance, as also touching the seruises that we are to perfozm vnto him.

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In the third, hee condemneth all vsing  
or abusing, of his reuerende and fearefull  
name, either vainly, or in rash swearing,  
(be they othes) witchcraft, cursing, for-  
swearing, and such like, yea, hee forbid-  
deth vs to talke, speake, or thinke of him  
himselſe, his word, his workes, or what-  
ſoeuer elſe hee is made knowne vnto vs  
by, without an vrgent & weighry cauſe,  
or without great reuerence and feare, of  
his dreadfull maieſtie, he commaunding  
vs agayne, to haue and vſe in moſte high  
reuerence his holy name, and al the parts  
and peeces of it, his workes, word, sacra-  
ments, and whatſoeuer elſe he is known  
vnto vs by: likewise to take an othe, (but  
yet vsing therein, with great reuerence  
the fearefull & glorious name of our God  
onely, and of no creature whatſoeuer)  
when there is iuſt occaſion, as to affirme  
or mainteine a truth, (eſpecially if the  
magiſtrate lawfully require or command  
it) to ſette forth the glorie of God, and  
to preſerue mutuall agreement and bro-  
therlye charitie amongeſt men, alwaies  
perſwading our ſelues, for the better ac-  
complishment of theſe duties, that hee is  
the

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þ only searcher of harts, & rewarder of all  
sincerity & truth, as on the other side also;  
most sharpe & fearful reuēger of al hipocri-  
sy, blasphemy, fals & vaine swearing, toge-  
ther with al other pꝛophanings & abusings  
of his most blessed name & religion what-  
soever, how great or smal so euer they be.

In the fourth he forbiddeth, all abusing  
of the Lords day, especially, by doing of  
our owne wils in it, or by speaking of our  
owne wordes, or by delight in discourse  
or dealing with worldly matters, though  
at other times lawfull, by vsing also any  
wicked or vngodly exercise whatsoeuer,  
as dauncing, dicmg, carding, table-play-  
ing, tauerne or alehouse haunting, resoꝛ-  
ting to the beholding of interclodes, bear-  
bayting or such like, or by abusing of re-  
creations, at other times moderately vs-  
ed of them selues lawfull, as shooting,  
bowling, riding, &c. And commandeth vs  
on the other side, reuerently & religiously  
to spend the sabbothes, as in ceasing from  
the honest labors of our christian callings  
and in abstaining from lawful exercises  
or recreations, so in preparing our selues,  
to and in frequenting & vsing of godly ex-  
ercises

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ercises both publicke and priuate. By publicke, I meane the church assemblies, to which we should carefully ioyne our selues, and soberlie and quietlie ther be- haue our selues, in humble confession of our sinnes, in open professing of our saythe, in unfeigned thankesgiuing for mercies receiued, in earnest prayer for graces that we want, in diligent and attentue hearing of the word, read and preached, and in christian communicating in the holpe Sacramentes, as time and occasion shall serue, with carefull performance of all o- ther duties whatsoever, and particular- ly charitable reliefe to the poore, speci- allye such God hath giuen vs in his great mercy, a time, a place and quietnes, and abilitie, both of bodye and minde, to the ende wec should the better attend, these publike exercises of Gods holy religion. And when these be finished, to bestow the rest of y<sup>e</sup> time in meditating by our selues vpon the things taught and hard in confe- rence of the same with other our brethren in examining vpon the same, our wiues, children, & seruants, that so we may lay it by in our hearts, for the strengthening of

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of our faith, & the directing of our liues,  
And yet not to cease here, but these duties  
performed, to giue our selues to priuate  
reading of Gods word, to Christian prai-  
er, and calling vpon his name, to earnest  
consideration of his most noble and won-  
derfull workes: to visite the sicke, and the  
prisoners, specially such as suffer for righ-  
teous causes, that as the day is dedicated  
to spirituall endes, so it may altogether  
be spent in spiritual exercises, and as it  
was ordeined for Gods gloype, and our  
good, so it may wholly be referred to the  
same.

In the fifth commaundement the Lord  
forbiddeth al rebellion and disobedience,  
euill speech, or wicked thoughtes, of ma-  
gistrates, ministers, masters, dames, mo-  
thers, or any other person, whom the lord  
in his wisdom and goodnes hath made  
our superiours, either by age, aucthority,  
office, wealth, or any other maner of way  
whatsoever: hee commaunding againe  
(because al aucthority, whether it be of  
magistrates, ministers, parentes, &c. is  
from himselfe) that we shoulde vse hum-  
ble obedience towards them all, bearing



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a reuerend minde to them, being ready to relieue, assist, and aide them to our vttermost, with our goodes, bodies, and liues, and willing to do after their commandements in all things, in the Lord, and for the Lord according to our duties.

In the first, there is condemned al murder, bloudshedding, fighting, quarreling, bawling and chiding, as also all hatred, malice, and enuie in the heart, together with hastie and headlesse speeches, and euery thing whatsoever, that may prouoke others or stirre by our selues thereto, yea, there is forbidden all manner of desire to do hurt or to reuenge: On the other side, there is commaunded, vnfeigned loue, patience, humilitie, humanitie, keeping and making of peace, gentle wordes, soft answers, and all duties of compassion whatsoever, more perticulerlie the relieuing of suche as bee in neede, the defending of such as bee in distresse, and the sauing and succouring of them that bee in daunger, in person, life, health, name &c. to the vttermost of our powers.

The seventh condemning al whoredom, fornication, adultery, incest together with  
bawdie

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baudy and filchy talke, all loue songs, Me-  
kings, toyinges, danſing, & all other wan-  
ton or light behauiour and valseemely ge-  
ſtures, in body or countenance (which in-  
deed are nothing els but violent prouoca-  
tions to filchines and euill, together with  
all vncleanes both of body and minde, on  
the other ſide, it inioyneth vs, to keep our  
veſſels in honoz, and holines, as the mem-  
bers of Chriſt, and the temples of the ho-  
ly ghoſt, and to profeſſe and practiſe alſo  
all purenes and chaſtity, not only as tou-  
ching the act, but alſo in heart, word, and  
behaviour, that ſo wee maye ſanctifie the  
Lorde, both in our ſoules & bodies, which  
are his, he allowing vs alſo by this lawe,  
euen for the auoiding of all incontinen-  
cy, his own holy ordinance of marriage, ſo it  
be made by and performed in hym.

The eighthe forbiddeth all cheſt and ſtea-  
ling, either openly or ſecretly, either by  
force, fraude, or otherwiſe, together with  
all deceaſable buying and ſelling, whe-  
ther it be in euil wares, or by falſe weights  
and meaſures, alſo al vſury, all extortion,  
all oppreſſion, al by by, all vncharitable  
getting & keeping of other mens goods,  
and

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and all manner of corrupt dealing whatsoever; as cousinage, commendation of deceitfull commodities, &c. On the other side it commandeth vs, all true and faithfull dealing in our severall callings, due payment of debtes, diligent service, together with all careful and friendly saving and deliuering of other mens goods, wee contenting our selues with our present estate, & not repining at the blessings of god vpon other men, in inward or outward graces whatsoever preferred before vs.

The ninth forbiddeth manifest perjury, & breaking of lawfull othes and promises, all lying, slandering, backbiting, talecarrying, flattering and dissembling, together with all euill speaking against others, and particularly discovering our brothers secrets, either in words, or writings, proceeding from the malice & naghtines of mans heart. Againe. it commandeth vs to maintein the honor and credit of all, specially those that be aduanced to publike place, in the Church or commonwealth & in al our speeches to be iust, simple, modest, louing, &c. as also to witnes, iudge & speak the truth, yea & whole truth.

and

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and nothing else but the truth (yet with a sanctified minde and mouth) as occasion shalbe offered, without any respect, touching al men and matters whatsoeuer.

In the tenth and last commaundement, the Lord condemneth the very prick and motions to sinne in mens minde (whiche the scripture sometimes calleth the lusts & concupiscences of our cursed nature) as also all discontentednes of heart, with the state and condicion that God is pleased to put vs in, together with all manifesting therof, by vnlawful wishes, which be after a sorte, thinges inseperable, cleauing to the sinnes of lust, and discontentednes of minde, forbidden heere. And heere he commaundeth vs to fight against the beginnings of euil, in the first assault, least otherwise, temptation further preuailing vpon vs with delight, we be carried on forwarde by the subtiltie of sinne, both to consent vnto the euill, & to strue for the attempting and accomplishment hereof. Yea, hee commaundeth vs to suffer and make much of suche good motions, as hee putteth in our minds, not suffering them to die or to be quenched thorow

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rowe the corruption and naughtines of  
our owne heartes, but carefully to strue  
by all holy meanes, and the diligent and  
often vse of the same, with earnestnes to  
pursue them, and to bying them to good  
effect.

*Quest.* I can not but reioyce in the  
things I hear you speake, and approue  
of the same as good and holy: Howbe-  
it, because in the beginning you sayd,  
that besides the general knowledge of  
Gods will reueiled in his worde, there  
was required specially knowledge, tou-  
ching the matter of the Lords supper,  
let vs deale somewhat in that also. Into  
whiche before wee enter perticularly, I  
would gladly know of you, what a Sa-  
crament is.

*Answer.* An outward and holy signe,  
ordained by God himselte, and appointed  
to be vles in and of his church, to signifie  
and seale vnto the faith of the beleuers  
there, such things as cannot be seene with  
mortal eie.

*Q.* Why do you call it an outwarde  
signe, and yet holy withall.

*Answer.* Outwarde, because it is sub-  
iect

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fect to our senses, as sight, feeling, taste: and holy, because it is appointed for holy uses, and to signifie most holy things vnto vs.

*Q.* And why do you say, ordeined by God himselfe.

*A.* Because it belongeth to none, but to him alone, to ordeine holpe signes and Sacraments.

*Q.* And why say you, appointed to be vsed, in and of his Church.

*Answer.* First, to auoyde all priuate administration of them: Secondly to exclude that superstition in popery, of the using them without participation and communicating in them: thirdly to declare to whom they belong, namely, to the church and to none other.

*Quest.* What meane the words following, in this discription of a Sacrament.

*An.* They conteine and expresse, one principal end of the institution of Sacraments, namely that they bee ordeined to be seales and pledges of excellent things.

*Q.* To what endes els, hath God ordeined, such holy signes & sacraments.

*An.* Therby

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*An.* Thereby more and more to expresse our dulnes and grossenes, specially in comprehending of spirituall, and heavenly matters, and withall to strengthen and assure our weake faith in the trueth and certaintie of his most sweete promises.

*Q.* How many thinges are there to be considered in a Sacrament,

*An.* Threc speciallpe, as I take it: namely the outward Element it selfe, or the visible and sensible signe: Secondly, the inward and spirituall grace, signified thereby: and lastly, the analogie and proportion betweene the signe, and the thing signified.

*Q.* What be the signes or elements in the Lordes Supper.

*An.* We haue there, two most liuely signes, to wit, Bread, and Wine.

*Q.* What is the spirituall and inward grace.

*An.* Christe and all his merrites, in whome alone dwelleth the fulnes of all goodnes and truth for euermore.

*Q.* What proportion is there, between these signs, & the thing signified.

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*Answer.* The bread specially, when it is broken, doth signify vnto me Christs body crucified for mee, and the wine doth liuely represent vnto me, his most precious blood that was shed for mee, and for many, to the forgiveness of sinnes.

*Quest.* What ment the Lord to take these elements rather then other, to represent & set out such excellent things by.

*Answer.* Because they do indeed most liuely declare, those spiritual graces, that we haue from Christ: for as bread strengtheneth mans heart, and Wine comforteth the same, as both the trueth of the worde and daileye experience teacheth; so must we haue all spirituall strength and consolation for our soules, from Christ alone, and him crucified and bruised, and broken for our sinnes, or else it will not bee.

*Q.* And wherefore hath he ordeined two signes, in his holy supper, seeing in baptisme there is but one onely.

*Answer.* Not onely to meete with that sacriligious deuise of popery, taking from the people the Cup; but moze liuely to set forth



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foorth his loue towardes vs in the multitude of his mercies, and the more steadfastly to assure vs, that he as in spirituall respects, doth not feede vs to the halues, but fully the abundance of his graces in Christ, being not onely the meat, but the drinke also of our soules.

*Q.* And why hath the Lord appoynted you, to take, eate, and drinke, these outward elements.

*An.* The more assuredly therby to put me in possession of Christ, and his merits, and the fruites and effectes flowing from the same, I being no more certein in my outward man, that I haue receiued these to some good profite and purpose, then that by faith, I haue certainly taken hold of Christ, hee dwelling in my heart by the same, and making me fruitfull to euery good worke.

*Q.* Do you meane that you shoulde much regard the outward elements? or that the breade and wine are become our spirituall nourishment.

*Answer.* No indeede, neither the one nor the other: for if we doubt vpon the outward, we should soone haue our faith

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Stolen away from the inward. And for y<sup>e</sup> other, we know & beleue, y<sup>e</sup> bodily things cannot nourish spirituall, but this is that that I mean, that by the outward signes, we shuld be as it wer led by the hand vnto that which they signifie, from whence indeed, both spirital life heer, & eternal life in the world to come do proceed, that is to say, Christ Iesus himself who hath suffered his death & passion, to take away the cause of our death & condemnation, y<sup>e</sup> is to save, Sinne, and to renue vs vnto eternall life; through the fulnes of all spirital liuelines, which resteth and remaineth in him.

*Q.* Where is Iesus Christe now (the matter of the Supper) specially according to his humaine nature.

*An.* Not on earth surely, whatsoeuer men fantasie, but in heauen from whence he shall come in great glory, to iudge the quicke and the dead.

*Q.* By what means, can youthe which ar on earth, receue him that is in heuen.

*A.* As I receiue with my hande & my mouth the sacrament, that is to say y<sup>e</sup> bread & wine, of the sacrament, & that to the nourishment of this body, and preservation of naturall

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natural life: euen so, by the vertue & power of y<sup>e</sup> holy ghost, I do inwardly & in my soul, receiue & imbrace, thow the hande & mouth of a liuely and stedfast faith, our Lord Iesus Christ, verie God and verie man, that by him, I may leade a spiritual life heere, and afterwards liue eternally.

*Q.* Hytherto we haue laboured, and I hope profitablye, in the first parte of preparation to the Lords supper: where in also (because it is the foundation and groundworke to the rest) we haue delt more largely. Now let vs proceed to the other remaining, dealing with them in some more shorter sort, yet so stil, as we may comfortable and profitable vnderstande the same. Tell mee therefore which is the second thing, necessarily required of him, that shal worthily partake in this holy sacrament of the body and bloud of the Lord.

*An.* A stedfast faith in the trueth of Gods promises.

*Q.* Why do you so expressly demand stedfastnes in fayth.

*Answer.* Because that is most necessarily required in the same, as a notable meane

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mean to make it being Gods gift, in some measure acceptable before him, and comfortable to our owne soules: for what ioy or peace can wee haue when our perswasions be carried hither and thither, and we find our selues wauering in those principall thoughts of our hearts, that do concerne Gods eternall mercies towards vs in Christ.

*Q.* And why do you require a steadfast faith, rather then a perfecte faith, seeing that perfection beeing more excellent, then steadfastnes, it is liklye that it should bring forth more excellent fruites.

*Answer* Because that we, by reason of the remainders of corruptions, that wee shall carrie about with vs, so long as we liue heere, can neuer in this life atteine to perfection, of this or any other spirituall grace. And yet if it be steadfast, sure, and vnmoueable, it is such as God will accept in vs for Christs sake, because ther is in him alone, matter sufficient to cure all our maladies, and to couer all our imperfections: and suche also as wee maye well comforte our selues in, because hee  
that

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that only giueth faith, hath bene pleased to bestow the same vpon vs, and wee rest perswaded, that hee will not reiecte hys owne worke in vs.

*Q.* Do you mean, by a steadfast and an vnmooueable faith, such a fayth, as from the first planting of it, was neuer assaulted with diffidence, or shaken with distrust.

*Answer.* No indeede: for that were to imagine, that there were no sinne remaining in vs, or sathan without vs to tempte, whereas wee knowe, that as in respect of our selues, wee are dull of heart, and slow to beleue, so Sathan in a continuall malice against vs, hath not onely desired to winnow vs as wheate, but soze battered and beaten our faith and hope. Howbeit heere is our cōfort, that Christ hath praied for vs, that our faith faile not, we further raising vp also our selues, euen as the Apostle doeth him selfe, and the rest of the belecuers, with this sweete sentence, that though wee doubt, yet wee dispaire not.

*Q.* And what do you take this steadfast fayth to bee, that you speake of.

*Ans.* It is a certaine perswasion, and  
partu.

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particular application of þ whol word, & specially of the sweet & cōfoztable promises therein contained, to mine own hart. I assuredly feeling this in my soul, þ whatsoever is generally promised, to the cōpany of þ faithfull & beleuing people, shalbe particularly verified, & specialy in my self.

*Q.* And why say you that by the eye of faith, you look rather to the promises, then to the whole worde, or holye scriptures of God.

*A.* Because though it be true, that my faith respecteth al the word, & euery part & peece of it, as which conteineth whatsoever is necessary to eternall life, yet both it most principally regarde the promises therein comprized, which be indeede, the most proper peculter, and comfoztable objects therof, as which do most liuely propound & set before vs Gods eternal fauor, Christes holie merrites, and whatsoever else is sweet and pleasant, either for this life present, or that which is to come.

*Q.* Are all promises in the worde, of like excellency, sweetnes, and comfort.

*A.* No certainly, for though that they be all profitable, yet the promises of spirit.

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Spiritual blessings are most to be esteemed

**Q.** If all be not alike precious, tell mee which are those promises, that you ought to make most speciall account of, to lay hold of them by faith.

**A.** I say, y<sup>e</sup> by y<sup>e</sup> hand of faith. I ought to apprehend the al general, whether they concern, earthly, or heavenly, bodily, or spirituall benefits, because they be the very nourishment, or life rather of my soule: howbeit, I ought most chiefly to look vpon those, that do concern the forgiveness of my sinns in this life throug Christs obedience, & those that are made touching eternal life, & everlasting saluatiō throug him

**Q.** And why shuld you regard these rather then the other.

**A.** Because without the feeling of y<sup>e</sup> forgiveness of our sinns in Christ, we can haue nothing but disquietnes of spirit, & hel in our hearts, neither can all or any of Gods graces without that, be comfortable vnto vs: but means rather to agrauate our most fearful condēnation. And besides if it wer not for y<sup>e</sup> fruition of eternal life, after this life ended, we y<sup>e</sup> professe godlines, were the most miserable of all men.

**Q. I**

*Questions and Answers.*

*Q.* I perceiue then by this, that as it behooueth euery godly man and woman, to be well acquainted with all the word generally, so it specially standeth them in hand, to labor to haue a most skilful feeling in the promises thereof.

*A.* That is most true, as without the which indeede he cannot, either lawfully enioye, or religiously vse, the outward blessings of this life or patiently vndergoe, or couragiously overcome, the afflictions that he is to endure for Christs sake, or comfortablie to feele Gods most holie fauour and loue, or sweetly be made partaker of Christ and his merites, or haue any hope of heauen assuredly settled in his heart, or attaine indeede to any true ioy and consolation of the spirite, because all and euery one of these things are offered, and as it were conueied ouer vnto vs, in the promises of the word.

*Q.* But wee are dull of heart, and slow to beleue, as you said before, And besides there standeth betwixt vs and Gods promises, not onely the cloud of our natural corruption, but also the innumerable transgressions that we haue com-



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mitted againſte God, and one of vs againſt another, by meanes whereof, we are become not onely vnnieet and vnworthy of any ſuch grace, but in ſtead of the ſame, haue deſerued all iudgements, both temporall and eternall, to be powred forth vpon vs. To all which adde the exact iuſtice of God, whiche cannot but puniſh ſuch horrible tranſgreſſions. In this miſerable eſtate and taking, what ſhall wee do? or what ſhall betide of vs.

*A.* I will ſhew you ſo far forth as my pooze ſkill will ſerue mee, and as I haue learned from your mouth out of the word againſt the ſtrength of naturall corruption in our ſelues, wee are to ſet the power of our regeneration from G D D, Gods worke in the excellency & might of it, being able to ouerthrow euery thing, that either by our weakenes, or Satthans malice, ſhall exalt it ſelfe againſt it. And to the wound that is made in vs by the huge heape of our tranſgreſſions, we are to apply the ſoueraigne ſalue of our ſauours ſufferinges and death, the leaſt crumme or drop as you would ſaye of whoſe merites,

*Questions and Answers.*

rites, is able to break the strongest band & chain of our sins, in whome also being the person that god is wel pleased with, & hauing the fulnes of al goodnes in himself, we cannot but find sufficient worthines, to couer our wretchednes & all imperfections that be in vs whatsoeuer. And as for Gods iustice, it is all ready answered in Christs obedience for vs, by the meanes wherof also ther is an entrance made into h infinit trespase house & store of his incomprehenfible mercy, to be communicated vnto vs. And if it agree not with humaine equity wher a det is once paid, to demand it again, can we imagin h it shal stand w Gods iustice, either to demand h det, or to cast vs into prison, sith h hand writing of h law, which was against vs to condemn vs, is canceled thruogh christs obedience.

*Q.* But many of Gods children, in the midst of ther cōbats, know not whether they haue faith or no: yea, for the most part it semeth to them, that then they haue non at all. Tell me therefore how may a godly man trie, whether he haue faith, yea, or no.

*A.* They must here haue recourse, to  
those

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those fruits and effects of faith, that God hath bin pleased to bestow vpon them, & enabled the in som measure to shew forth either towards his owne maiestie, or towards men, & particularly they must look to those graces of seruent prayer, christi- an patience, godly sorrow, sincere loue, & many such other good duties, either past or present, as God hath made them able, either in affection to desire & appoue, or in action to accomplish & perform; fro whence doubtles they may & ought to receiue comfort, because that if our former transgressions proceeding from our selues, shuld cast vs down & grieue vs to the hart, then the former feelings of gods Graces bestowed vpon vs of his own goodnes, & flowing only & wholly from him, should giue comfort to our soules, & yeeld vs hope in time to come, though presently we find it not, that we shal again possesse, not only these former ioyes, but greater measure and more assurance thereof.

¶ One necessary questiō is yet behind, wherein also I would gladlye haue you speak, namely, why you do require faith now, rather then at other times sith we should careful-

*Questions and Answers.*

carefully indenuour alwaies, to find and feele, that at home in owne hearts, as which is indeed the principal comfort and ioy of our soules.

*An.* Because we haue now thorow the vse of the Sacrament, in more particular and plaine manner, all Chzistes merites offered vnto vs, yea, whole Chziste himselte, in whome all the promises of God, are Yea, and Amen. Al which, sith they can no otherwise bee laide holde of, then by the hand of faith, (for Chzist is in heauen, and we are on earth, and his graces are spiritual, and cannot but by a spirituall instrument be apprehended, and faith onely hath this vertue in it, to ioyne thinges together, that be as far a sunder as heauen and earth, yea, and to make things past, and to come also, as though they were actually present, either in sight or possession) I saye wee haue now more neede, then at other times to raise and stirre by our faith, and more strongly and comfortably, to applie the promises vnto our owne soules, or else we shalbe farre of from aunswering the goodnes offered, a great dishonour doubtles to almighty God.

*Q.* Which

*Questions and Answers.*

**Q.** Whiche is the third poynt, necessary for a godly communicant, to bring with him to the right vse & participation of the Lords holy Supper?

**A.** Unfeigned repentance for all his sinnes whatsoeuer.

**Q.** Why do you demand vnfeignednes in repentance?

**A.** To the end that our inward and outward hypocrisie, both before God and man, (a vice too common in all holy actions, and euen in this particularly) being put farre from vs, wee might labour in soundnesse to performe that, that shalbe acceptable in his sight, and profitable and comfortable both to our selues, & others.

**Q.** Why do you demaund vnfeined repentance, rather then perfect?

**Answer.** Because as hath bene sayde sundry times before, we can neuer in this life attaine to perfection, either of thys, or of anye other good grace whatsoeuer. And yet if it be settled in the heart, and proceede in sinceritie from the same. (the heart being the most principall part, that God requireth in all seruices) it cannot but be accepted in his sight.

D

**Q.** And

*Questions and Answers.*

**Q.** And what profite shal come vnto vs, by this vnfeigned repentaunce, if vpon right examination of our selues, wee finde it in our own soules?

**A.** First, it shall distinguish vs from Hypocrites, who outwardly make manye goodly shewes of this, & other good things also, but yet haue no soundnes within them. Secondly, it shalbe a sure pledge vnto vs, of the forgiveness of our sins, because repentaunce & forgiveness of sinnes can neuer be sundered, as the Scripture sayth in manye places. Thirdlie it is an euident testimony, that wee haue imbraced the Gospell, (because repentaunce is a principall part of it) and by consequent eternall life, because the Gospell is the power of God to saluation, to all them that belecue; Lastly, it is a plaine prooofe of that faith, that God by his worde outwardly and by his spirite inwardly, hath wrought in our hearts, repentaunce being one principall fruit and effect thereof.

*Quest.* What is this repentaunce it selfe?

*Answer.* An earnest hatred of all and euery

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euerye sinne , whiche heeretofore wee haue loued, delighted in, or perfourmed, and on the other side , an vnfeigned loue of all righteousnesse whatsoeuer, whiche heeretofore wee haue hated : this loue of the good, and hatred of the euill, proceeding from a right and reuerent feare of Gods eternall Maiestie, and working also so farre in vs, that it causeth vs to forsake our selues, and to strue in some acceptable measure to the mortification of our owne corruption , and to the renewing of Gods Image in vs, to the end we may be altogether gouerned by the holpe spirite of God , both in the seruice of his Maiestie, and also in the performance of all holy duties towards our selues and other men.

*Quest.* I perceiue by this you haue sayed , that before wee can eyther tell what repentaunce is , or can well come to the practise of it, wee muste bee acquainted , and that in feeling, with manye good thinges , and namelye , that wee muste knowe firste what sinne is, also howe manye sortes there are of it , and likewise by howe

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manye

*Questions and Answers.*

many meanes it may bee committed. Tell me therefore first, what you take sinne to bee?

*A.* Sinne is the transgression and breach of the law of God onely.

*Q.* And why saye you, it is a breach of Gods law onelie?

*A.* Both because his law is the onlie rule of all religion towards him, and of all charitie towards men, and because none hath authoritie to binde mens consciences with the cozdes of sinne, but hee alone, that hath made them, and who onely knoweth what sinne is.

*Q.* Howe many sortes of finnes are there?

*A.* Two kindes as I take it: the one originall, and the other actuall.

*Q.* What call you Originall sinne?

*A.* An vniuersal infection and general corruption of al mankind, both in bodye and soule, conueied ouer from our first parents Adam and Heuah, (because we were all in their loynes standing and falling together with them) not by imitation, but by purgation, into al their posteritie, there flowing from the same, an  
vicer



*Questions and Answers.*

bitter defacing of Gods Image in vs,  
which was giuen vs thozow his grace in  
Creation and their following in stead of  
it, the Image of Sathan thozow corrup-  
tion,

*Q.* What call you actuall sinne?

*A.* Al the fruits and effects of our ori-  
ginall vnrightheousnes whatsoeuer, whe-  
ther they be motions to euil in the mind,  
or consent or peccolng to sinne in the vn-  
derstanding or accomplishment of the  
same in word or deede.

*Q.* Why doe you call these actuall  
sinnnes, seeing that the mozte of them,  
stande rather in affection then in acti-  
on?

*A.* Because they are indeede, and of  
their owne nature sinnnes, whatsoeuer pa-  
pists say to the contrary (who holde that  
motions to euill, are not euill, if they bee  
withstood) as which pzoceede from that  
bitter root of originall sinne, and there-  
fore must indeede be sinne: Besides such  
God that is a spirit (whose pure eies can-  
not behold wickednes, and who also try-  
eth the hearts and reynes) being best a-  
ble for his vpright iudgement, to deter-

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mine and pronounce touching sinne, hath in his word shut vp euill motions & euill affections, vnder the name of sinne, they must of necessitie bee so accounted of vs.

*Q.* By how many meanes may sinne be committed?

*An.* Either outwardly, by our words and deedes, as by filthie talking, foolish speech, vncleane actions, &c. Or inwardly, by our corrupted thoughts, and iniquitie may bee committed also, as well thorough ignorance, negligence, or carelesnes leauing vndon the good duties that God enioyneth vs to doe, as wittingly and willingly performing, the euill thinges that he hath forbidden vs by his law.

*Q.* Let mee heare in fewe wordes what profit you make by all this speech of sinne?

*A.* First I learne, that in as much as Gods lawe is a plaine meane to discouer good & euil, I should therefore vse it as a notable instrument, both to confirme me in goodnes, giuing it this priuiledge ouer me, that it should for euer ouerrule al the thoughtes of my heart, all the wordes of my mouth, and all the workes of my handes,

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handes, and also to strengthen me against all sinne, both in affection and action, and the rather because God by his word hath condemned the same. Secondly, that for as much as a world of sinne lyeth lurking within my corrupted nature, I shoulde learne thereby not onely to suspect my selfe, and every thing that I my self like of, as who by corruption, doe loue and like the worst thinges, but diligently to take heede also, that either by the pleasure or subtilties of sinne, which indure but for a while, or through the ignorance or partialitie of mine owne heart, I bee not deceiued. Thirdly that for as much, as sinne maye bee committed so manye wayes, I shoulde in all holpe care and a good conscience, bee watchfull ouer my selfe, not onely, that I bee not ouertaken with the acte of sinne, (a thinge that Hypocrites greatlye regarde) but that the affections of euill preuail not vpon me, absteining in my heart, what I ran, from motions and consent thereto, and in my outwarde countenance, behaviour, wordes, and dedes, from all appearance of euill.

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**Q.** Ther remaineth one thing, which I had almost forgotten, wherof notwithstanding I would be glad to hear your minde, & the rather because it is a profitable point, both for knowledge and comfort, manye of Gods Children in the time of their distresses, not knowing how to answer an assault, that ariseth vppe in them, to wit, whether they haue repented, yea, or no, Tell me therefore by what testimonies and tokens, may we be assured of our repentance, that it is right, speciallye before God?

**A.** I suppose, that for the peace of a good conscience in this behalfe, we shuld looke firste into our affections, and see whether they bee trulie turned from that loue of euill, and hatred of good, whiche was in them, thorow corruption of nature to a sincere detestation of euill, and an vnfeigned desire and delight in thinges acceptable before God and men, which if in due examination wee finde, they maye then minister no doubt some comforte vnto vs. Secondly, we are to consider what fruits haue followed this alteration and chaung of our affections, as wel towards  
God

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God as towards men, and towards our  
selues particularlie: as for example, if be-  
foze God we haue ben humbled in vnfein-  
ed confession of our transgressions, and  
in earnest crauing forgiveness of former  
sinnes, and praying for power againste  
subsequent iniquities, and all this wee  
haue requested for Christ Iesus his sake:  
if towards men, they haue made vs in  
christian charitie to laboz, the strengthe-  
ning of them that stand, and to pittie and  
pray for such as be overtaken, wee doing  
also what we can to pull them out of that  
filthie puddle of their corruption: and if,  
as in regarde of our selues, they haue  
brought forth in vs, feare that wee fall  
not into the like, desire care, and induoz  
of a better course, watch againste our  
sinnes, and our selues for our sinnes sake,  
the vsing of euery good and holy mean,  
both outward and inward, for the repres-  
sing of all sinne generally, and speciallpe  
of our particuler iniquities: then I saie,  
I see no reason, but if wee haue founde  
these and such like fruits, soundly settled  
in our heartes (though happely we haue  
them not in so large a portion, and great  
measure

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measure as gladly we would) wee should  
bee thorowly assured of our repentance.

*Q.* To shutte vp this point of repentance, and so to proceede to the rest remayning : Tell me why doe you demand repentance, rather now, then at other times?

*A.* Because Christ now, is more plainly, and plentifully exhibited vnto vs, and sette as it were before all our senses, our eyes, eares, tastes, and all beeing in some sorte, as it were satisfied with him and conueying him after a sorte down into our heartes, to dwell there by sayth, that so hee may make vs fruitfull to euery good worke. Both which thinges, that he may the more delightfully do for vs, and in vs, as in respect of our selues it standeth vs in hande, more mightely to labour the purging of our selues, from all filthines of the flesh and the spirite, and to haue our sanctification thorowly perfected in the feare of God, otherwise hee will not take pleasure to dwell or worke in vs, because the **L O R D E** Iesus cannot abide to haue hrs abode, in an vncleane soule.

*Q.* Let

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*Q.* Let vs nowe come to the fourth thing, meete and necessarye, for euerye religious pertaker at the Lordes table, whiche also I desire of you to know what it is?

*A.* Sincere loue towards al men, and euen particularly towarde our enemies

*Q.* What do you mean by loue heer?

*A.* Not only the vnfeigned affection. of y heart, though y be the first beginning and root of loue, but also the sounde testification of it, by outward signes, as countenance, behauiour, words, deedes, &c.

*Q.* And why do you exact soundnes, and sinceritie in this loue.

*A.* That so wee might the better remove that dissembling and hipocrisy both of heart and word, that resteth in our corrupt nature, and willingly giue ouer our selues, to yeelde obedience to the rules of the word, which exhorteth vs, to let loue be without dissimulation, and commaundeth vs, that we shoule not loue in word, neither in tongue onely, but in deede and in truth.

*Q.* Why do you require sound loue towarde all men?

*A.* Be-

*Questions and Answers.*

*A.* Because Gods worde in manye places of it, demandeth that duetie of vs: also the example of our beauenlye father, towards all mankind leadeth vs thereto: and that common creation and bonde of nature, that is amongst vs shoulde prouoke vs to it.

*Q.* But must wee loue all men alike: and shewe the like testimonies of loue to all?

*A.* I suppose not so, but our loue must be ruled, speciallly in the actions, testifying it eyther according to the abillitie that God hath indued vs our selues with all, yet so that we preferre in our wants, the chiefe and most principall duties: or else according to the worthie graces, that he hath bestowed vpon his Children, alwayes notwithstanding hauing respecte vnto the most excellent. I will with your good patience, in two or thre wordes, make my meaning more playne, that so you may perceiue your labour not lost in the former instructions that you haue giuen mee touching this point. If manye stand in neede, either of bodily or spirituall succour, and thow want of ability or other



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otherwise, I am not able to releue them all, then my minde is, that those are most to be preferred, to whō I am most straitly bound, either by the bond of nature, or christian profession.

*Q.* What reasons haue you to leade you to this?

*A.* First, the plain words of the text, which as it chargeth vs to doe good vnto all, so will it haue vs especially to regard the household of faith. Secondly, we haue the examples, as of many good men, so of one that is greater then all exception, Christe Iesus himselte, who though he loued all his Disciples, yet adozned one aboue the rest, with this title, *The disciple whom Iesus loued.*

*Q.* But this should seeme to approue of respect of persons, & to be a mean of great emulation & contentiō amongst the mēbers of the body of the church?

*A.* Not so neither, because here is nothing of man esteemed, but onely Gods graces, according as he hath made vs to see them in our selues or others, rightlie reuerenced, which also shalbe so farre of, from breeding iarres or dislikes, that it  
shal.

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shalbe a notable spurre to all goodnes, in as much as they that be indued with the best partes, shalbe most loued and best liked: from which likewise ther shall flowe a third commodity, namely, that our loue, which is now carried away with worldly respectes, and carnal considerations, shalbe ouerruled as it were, and most special- lie restrained to spirituall and heauenlie blessings:

*Q.* Why do you adde particularlie, towards our enemies?

*A.* The more deeply to sound our own loue: for wee loue them that loue vs what greate thing do wee, and the better to trie our obedience to god, who requireth this greate duetie at our handes : in performance wherof also, we our selues (so it be soundlie done) maie reape singuler comforte, in as much, firste as wee see Gods spirite, & power fully working in vs, the practise of that, fro which thozow the corruption of our nature wee are most farre. Secondly because it is an vndoubted testimony of our sound affection to Gods Saints, in as much as we loue them that euen for well doyng, do hate and persecute

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cute both vs and them , wee hoping yet further also, that God in such sort will so blesse our poze obedience in this behalfe, performed according to his word, y other men by our example, shall in some sorte be drawen on, to do like towarde vs and others also.

*Quest.* But this is a harde, yea an impossible thinge for vs , as in respecte of our seluese specially, to accomplishe and performe?

*Answer.* I confesse that to bee true, howbeit the moze neede wee haue for that , to strue to the dooing of it, not making the difficultie of this duetie, a meane to discourage vs , as manye doe in this and manye other poyntes , but to encourage vs rather , knowing that this beeing once perfourmed by the power of Gods spirite that dwelleth in vs , GOD by this shall reape moze glozpe , as whose power shall the moze plainly appeare, by how much the worke was hard, and altogeather impossible as in respecte of vs : and wee oure selues shall receiue moze comfort, in that weake fleshe and bloude hath bene inabled by

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by him vnfaignedly to doe that , from the least thought whereof, we were most far remooued.

*Q.* What reasons haue you to lead you to the doing of this , so harde and excellent a dutie?

*An.* First, manye commaundementes contayned in the word, and namely, *Mat.* 5. *Luk* 6. 27. where we are expressely commanded to loue our enemies, &c. Secondly Gods owne practice , who loued vs when we were his enemies , and yet testified his loue towards all, making his sunne to shine, and his raine to fall vpon the iust and vniust. Thirdly, Christs own example who loued . and as a signe of his loue , prayed for them that put him to death, as the Euangeliste receiuerh. Against which , if eyther thozow Satrans sublety, or in our owne ignorance, wee will say, that Christ did this as God: we are fourthly to regarde the example of manie of Gods sayntes, and particularly of *Stenen*, who as appeareth, *Act.* 7. 60. compassed about with flesh and blood like vnto our selues , did the like , in perswading our owne heartes , that God which

perfor

*Questions and Answers.*

performed it in him and others, will accomplish the same in vs.

*Q.* What fruit and comfort shal you reape by this sincere loue in you, and the effects thereof?

*A.* Great and many doubtlesse: as first it is a plaine badge and cognisance, both to my self and others, that I am Christs disciple. Secondly, it is one assured argument, that I am translated out of darke-nes into light. Thirdly, it sealeth vp vnto me this, that I am a sound and feeling member of the bodie of Christ. Fourthly, it certifieth my conscience, that the saints and seruants of God doe vnfainedly loue me. And lastly, it is a certain pledge, that I am in some measure fit for prayer, without the which also, euen all the supplications of the faythfull, shalbe abominable in Gods sight, hurtfull to their owne soules, and vnprofitable to others.

*Q.* And why doe you require loue now, more then at all other times, seeing it is a duty that we should walk in, all the daies and times of our liues?

*Answer.* Because wee receiue now, a more excellent pledge of that holpe loue,

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that

*Questions and Answers.*

that is and ought to be, betwixt the members of Christs body, then at other times. And therefore good reason, that in sound loue wee should be moze fitte, for the receiuing of that which God giueth vs, not onely to expresse our mutuall loue by, but there beeing also a certaine proportion and good agreement, betweene the thing offered and receiued, we might moze and moze be strengthened, and made to grow by therein.

*Q.* Which is the last thing of al, requisite to this holy action of the Supper?

*A.* Humble thankesgiuing to almighty God for all his mercies, and namlye, for those that he offereth vs, at that hys holy table: which though it come in the last place, yet is it not of the least importance, as by whiche, because it is the principall part of this action, the whole action it selfe is many times named: and being rightly performed, is a good mean doubtles, to haue that and al other mercies continued vpon vs.

*Q.* Why doe you require humblenes in your thankesgiuing?

*A.* First, to beat downe the pride of  
our

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our own conceits, who are then speciallie puffed vp, whē we haue receiued most graces from god: also because we are assured, y<sup>e</sup> without it, whatsoeuer seruice we offer vp to God, and therefore our thanksgiuing likewise shalbe abhominable in his sight, for as it is true that God on the one side, resisteth the proud euen vnto their faces, generallye in all their facts, & most specially in suche seruices as they vnder- take to perfoyme to him: so doth hee delight in, and giue grace to the lowly and meek, specially to such, as be so cast down in themselues, that they feel, that not onely their owne sinnes, haue made a fearful seperation betwixt God and them (howsoeuer it please him, in Christs innocency and righteousnesse to cure and couer the same) but also that the workes of righte- ousnes, which God hath inabled them to perfoyme, are (not as they come from him or of themselues, but also as they tast of the remainders of our corruptiō) as filthy & stained clouts in his sight, if they shuld be tried by his most exact iudgement.

Q. And what is this thanksgiuing you speake of and require?

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*A.* Not onely a gratefull receiuing of Gods benefites, as in regard of the affections of our minde, though that indeed bee the principall, and which God most respecteth, and wee our selues may reape most comfozt by : neither yet a sanctified vse of them, which also is some testimony both of our reuerence and thankfulness towards him that giueth the same, and of faith in our selues, but also an vnfeigned declaration (which I adde the better to shutte out hipocrisie) of our thankfull hearts, first by the words of our mouthes continuallie speaking vnto his prayles, that hath delt so liberallie and largely with vs miserable wretches, not worthy of the least benefit of this life, much lesse of that whiche is to come : and secondly, by the deedes of a holie conuersation, in some measure aunswerable to those merities, and a notable meane also to testifie the care and kindnesse of our hearts, towards God in his graces most plentifully powred forth vpon vs.

*Q.* Why say you to almightie God? may we not yeeld thanks to men also?

*An.* I name him, because hee is the onely



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onely founteine, from whence alone floweth all godnes to vsward, and therefore indeede to him alone belongeth all praise and thankesgiuing for the same. Not minding yet hereby to debarre men from thanking one an other, in the gyftes that they communicate one to an other: for piety or perfozmance of duty to God, doth not destroy humanitie or courteous dealing one towards an other. And yet herein, men must be alwaies circumspect, y they rob not God of his glozy, in the whole, or in any part of it, which they shal do, if they make or take men to bee anye moze then instruments or meanes of Gods mercie towards them.

*Q.* That that followeth, me thinketh seemeth impossible for vs to performe, namelye, that wee shoulde yeelde God thanks for all his mercies, sith they are infinit and innumerable. The consideration wherof, also shuld greatly cast vs down, sith we faile in a duty of so great a moment and waight. Tell me therefore what is that you meane thereby?

*A.* I deny not but confesse, that Gods mercies are as you say infinit & innumerable,

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nable, & that it is indeed impossible for vs to account them all; muche more impossible worthele to praise him for them or any one of them. But as in vnfeined confession of our own infinite transgressions before him, we haue some peece of a good conscience, in the general laying of them out, and in a particuler rentall of so many of them as we can call to memorie: so no doubt in this action, this may comfort vs that though we cannot call to mind, euery one of his mercies particularlye. yet wee cease not in general termes, to praise him for all, and particularly to recount as manye as wee can: that so both waies, our thankesfulness may be both earnest & continuall: we dealing further in this, as in all other good duties, namely in forcing our selues to the uttermoste of graces receiued, to the careful performance of this holy seruice, cleauing yet when we haue done, for the couering and curing of our wants heer, as in all other works of righteousness and fruites of our faith, to the fulnes of perfection and holines in our seruour, who is therefore giuen vnto vs, not onely to take away sinne, but to supply all  
our

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our defects, that so every manner of way,  
he might become wholly ours for ever.

*Q.* How many sortes of Gods mercies are there towards vs?

*A.* Two in my iudgement, euen as wee our selues, consist of two partes, to wit, the one, outward as our bodies, and the other, inward as our soules, and as we know & beleue, that there are two liues, the one temporall heere, and the other eternall in the world to come. Of the first sort, are peace, plentie, health, godly Magistrats, good lawes, & sundrie suche like, for whiche we are bound dailye to praise God, because we daily inioy the same. Of y<sup>e</sup> second sort, are fayth, repentance, forgiveness of our sinnes, and all good meanes wherby these things are begun begotten & continued in vs: which because they are spiritual, do no doubt more necessarily belong, to the good estate of our soules, then the former to y<sup>e</sup> preservation of our bodies. These latter beeing again of two sortes: some respecting this life present, as the Ministerye of Gods woorde, celebrazing of the Sacramentes, execution of Chrystes Disciplyne, earnest prayers,

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and Gods holy spirite, by the powerfull working wherof, all these are made fruitfull: oth ar some concerning the life that is to come, as the saluaton of our soules, in the day of Chzist, the comfortable fruition of Gods p[re]sence for euermore, &c. The former notwithstandinge beeing means to bring vs to the possessiō of these latter, and therefore good reason, why we should reuerently receiue them, and rightly vse them to those ends and purposes whereunto God him selfe hath bene pleased, in great mercy to vs ward to appoint the same.

*Q.* But ought we to be alike thankfull to God for all his mercies?

*A.* True it is, that we should let none of them slip out of our memories, nor bee vnthankfull for the least, if wee could tell how, because the least of them exceedeth all the thanks that we are able to yeeld: Howbeit those that are moste excellent, should fetch from vs most humble & hartty thanks, otherwise we shall depriue God of a p[ri]ncipal part of his glozy, whilst we giue him smallest thanks, for his greatest benefits, & bewray slender iudgement in  
our

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our selues, that are not able to discern betweene the best and the meaneſt of Gods mercies, yea, we ſhall ſpoile our ſelues of that hope, that wee might haue of the continuance and increaſe of his goodnes towards vs, becauſe the more dutifullye thankfull wee are towards him (that alſo being his owne grace wrought in vs) the more hope wee haue ſtill to receiue.

*Q.* You ſayd, wee ſhould eſpeciallye thanke him for the graces, that hee is pleaſed to beſtow vpon vs, at that his holy table: But why ſay you ſo?

*A.* As well becauſe we haue then, a ſpeciall prouocation giuen vs thereto, in the right uſe of the Supper, thoſe graces beeing after a ſort plainely propounded vnto all our ſenſes, as alſo becauſe that the graces that are there offered, bee indeed ſpeciall and ſingular merrites, if we conſider, either our vnworthines that receiue them, (miferable men that we are) or the great goodnes of God the grace of them, or the excellency of the graces themſelues, that be offered to vs therein.

*Queſt.* What are thoſe graces I pray you?

*A.* *Paule*

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**A.** Many and diuers, yea infinite and innumerable, speciallie Chřistes deathe, and the most comfortable fruites and effects, that flow from the same, to al faithfull communicants, because in them, hys death, and the fruites following it, cannot bee sundered.

**Q.** What is there in the supper, that may lead vs to Chřistes death, or maye put vs as it were in possession of it and the fruits of the same?

**A.** The breaking of the bzeade, and the powring forth of the wine, doe mosse liuely set befoze the eies of my faith, the crucifixyng of Chřistes body, and the sheading of his bloud, though that were performed many hundred yeares agoe, this being one speciall proprietie of faith, (as hath bene saide already) to make things past present; And I am made partaker of the same, with all graces flowing from it, in as much as according to Chřists ordinance and commandement, I take the bzeade and eat it, and drinke likewise of that mysticall cuppe, by faith, assuring my selfe, that as verelie as that bzead is broken, and that Wine powred forth befoze  
mine

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mine eies, so verely was Christs bodye crucified, and his blood shedde vppon the Crosse for me, to the forgiuenes of all my sinnes. And as verely as I eat the bread and drinke the wine, hoping that it shall turne to the nourishment of my outward man, and comfozte of my heart, so verely Christ and his merites, are and shall be the spirituall food and ioy of my soule, euen to eternal saluation and euerlasting life.

*Q.* What bee the principall frutes flowing from Christs death vnto vs?

*Answer.* We haue by Christs death, these especiallve : firste, the forgiuenesse of all oure sinnes, the Scripture bearing recorde to this trueth, and saying: Christe died for our sinnes, and agayne, the blood of Christe doth purge vs from all our iniquities. Secondlie, we haue strength against the power of sinne, the Apostle telling vs in the spirit of truth that our old man crucified is with him, that the bodye of sinne might bee destroyed. Thirdlye, sinne beeing taken away by his death, the curse that lay vppon the Creatures for it, is  
allo

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also remoued, and we in the taking away thereof, haue the same sanctified to our lawfull vses. Fourthly by his death, we haue not onely the rage of naturall death allwaged, but are thereby deliuered from eternall death, hauing by meanes of his obedience also, a ready way, and speedie passage to eternall life, which also is and ought to bee taken, euen for a most principall fruite of his death and sufferinges. For had our sauioꝝ by his death, brought vnto vs the former graces onely, and yet appointed vs to haue liued heer in manifold calamities, and persecutions vnder the wicked, or suffered our soules to sleep as some dreame and suppose, we had ben most miserable.

*Q.* I reioyce greatly, in the reasons that you haue hetherto soundlye rendered, touching your faith, and hope, wishing you more and more to indue the increase of all feeling, knowledge, and holy obedience in these and all other thinges that maye concerne Gods glory, the good of his children & your owne comfort, both in this life, and that that is to come, But tell mee  
you



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plainly, haue you a minde and desire to  
strive thereto?

*Answer.* Yea, I thanke God for it in  
some measure: and I beseech him hartely  
to continue, with increase of the same  
in me for euer: And I pray you in that be-  
halfe, let me be assisted with your earnest  
prayers, both publike and priuate, as I  
haue bene heretofore.

*Q.* And purpose you at all times, to  
meditate of these good things spoken,  
but specially then, when you sit at the  
Lords table, with the rest of the belee-  
uers?

*Answer.* Yea the Lord strengthening  
me thereto, and enabling mee by his spi-  
rite, to maister mine own corruption and  
to subdue the straggling thoughts of my  
heart and head.

*Q.* Though vpon this that you haue  
confessed, I am willing to admitte you,  
to the participation of the Lords Sup-  
per, yet let me I pray you, sound you a  
little further, in some necessary points,  
for me and you before wee drawe to an  
end. Do you for the time repent from  
the bottome of your hart, and wil you  
vnfeigned-

*Questions and Answers.*

vnfeignedlie in time to come heereafter, alwaies deteste all corrupt, erroneous, and hereticall opinions, and particularlye that of poperye, which is a monstrous body, bombazed & patched, of all heresies that euer haue bene?

*An.* Yea with all my heart, and will most willingly perfoyme, that which you require, by the grace of GOD, without whome I cannot do any thing.

*Q.* And wil you not suffer your selfe thorow seducing spirites, that are sent abroad into the worlde, by Antychrist that man of sin, to peruert mens soules to haue your affection in any part with drawn from dutifull obedience, vnto our gracious soueraigne, Queene Elizabeth, her inferior Mgisstrates, and Godly lawes. Or if God should sende as a iust punishment vppon vs for our sinnes, alteration and chaunge in our state and religion, will you not reuolt and fal away from the truth, now publiclye preached and professed in oure land?

*A.* No the Lord assisting me. As for her maiesty I wilbe alwayes ready, with  
goods

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goodes, lands, life, and all that I haue, to  
peldoe obedience vnto her in the lord, and  
for the Lord, and touching religion now  
presentlie established, I purpose thorowe  
Gods goodnes, whatsoeuer shall fall out,  
to liue and die therein.

*Q.* Now the very God of peace that  
brought againe from the dead, oure  
Lord Iesus, the great shepheard of the  
sheep, thorow the blood of the euerla-  
sting couenaunt, sanctifie you thorow-  
out, that your whole spirite, and soule,  
and body, may be kept blamelesse vnto  
the comming of our Lord Iesus Christ,  
and make you continually perfect in al  
good workes, alwaies to do his will, he  
working in you that which is plesant  
in his sight, thorow Iesus Christ, who  
together with the father, and the holie  
ghost, three persons and one eternall  
God, be magnified and praysed of vs:  
and of all people, both now and at all  
times, for euer and euer?

*An.* So be it (good Lorde) euen so  
bee it.